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The educational and social heritage of India has limited the development of creative spontaneous minds needed to meet the changes of the 20th century. The formal, irrelevant education, confined to the earlier years of an individual's life may only prepare him for a minimum of seven to 15 years of work during his adult life. Because India presently exists somewhere between the pre-industrial and industrial stages, the country must accommodate monumental and often unpredictable change. Development of a philosophy of lifelong learning will be necessary to meet the challenges of a changing world, which in turn will demand a change of educational objectives, organization, content, and methods. There can no longer be the conflict between science and arts, humanities, and technology, general and vocational learning, utilitarian and non-utilitarian education, primary versus secondary, and school versus adult literacy. The development of a practical program of lifelong learning will require interdisciplinary research and cooperation which will be challenged by the inertia of the Indian society. [Not available in hardcopy due to marginal legibility of original document.] (pt)

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THE CALL OF ADULT EDUCATION:
LIVING TO LEARN TOGETHER
LEARNING TO LIVE TOGETHER

by

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Presidential Address given at the
Annual Conference
of the
Indian Adult Education Association

Pondicherry, 23 December 1968

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THE CALL OF ADULT EDUCATION: LIVING TO LEARN TOGETHER LEARNING TO LIVE TOGETHER

GREETINGS

I bring you, the twenty-second Annual Conference of the Indian Adult Education Association, Unesco's greetings and good wishes. The greetings that I bring you are a measure of thanks to the many men and women of your Association, such as Shrimati Durgabai Deshmukh and Shri J.C. Mathur, who have been and continue to be associated with Unesco and its global adult education mandate. The greetings are also an acknowledgement of the contributions that you have been making in response to your inexhaustible needs and profound experience to the theory and practice of adult education. These include your remarkable clearing house with its abstracts and reference service, its research and publications programme centering around the Indian Journal of Adult Education and Proudh Shiksha; the seminars and round tables on current national and international challenges and responses of adult education; and your practical programmes with Gorakhpur youth, Khadi women and the Meerut adult illiterates. In so greeting you, young and old, men and women, I am simply emphasizing the common bonds which hold you and Unesco together and expressing the hope and determination that these bonds will be further widened and strengthened.

In conveying to you Unesco's good wishes, I look to the future tasks that confront us, to the ever-receding horizons that lie ahead to us, to the beckoning finger that invites us on and forward. Your Association has completed 50 years last year. You are as old as I am in the subject field, though younger in actual years. I can recall my own start in adult education, as I, a seven year old, toddled around with my mother the villages of Sithukadu and Pammal in the Chingleput district, and Vaniyambadi and Arni in the North Arcot district, sounding the Kaimani to her songs, distributing milk and clothes, passing around pamphlets which provided instruction in reading and writing on the feeding and care of babies. That also was 50 years ago. And since that time, I have been involved during the last 50 years, like you in the Association, in the intellectual, emotional and practical life of adult education, as a student in Vellore, as a teacher in Calcutta and Madras and as an international worker in Paris and all over the world.

From this vantage point of our accumulated experience as adult educators, I would like to take stock of our world, our country and our educational system and wish ourselves well in facing clearly and fearlessly the disturbing questions that arise and the challenging hints, if not responses, that are thrown out.

OUR EDUCATIONAL HERITAGE

Our experiences as adults and all that we have been slowly, surely and painfully learning, raise disturbing questions about our educational system and its legacy.

The child at home

It is true that as infants from the time we blinked open our eyes on the strange, real, disturbing life around us till around five or six years of age, we were consumed by an insatiable thirst for knowledge, feeling, seeing, touching, sensing, smelling, tasting, asking, worrying, and in fact driving our parents and the elders around us to the point of nervous exhaustion and mental fatigue. (Even in those days an oft repeated, quite common cry was "Oh! stop asking and shut up", which was more often than not accompanied by a slap of the ears.) But after that period, there seems to take place a slow and certain deadly change to quiescence, conformity and passivity in the child - a kind of anti-learning attitude, a sort of anti-education ambiance. For one thing, in our families and societies, the children who sit quietly, with folded hands and impassive countenance, asking nothing in the presence of their elders, learning nothing from their peers, who in other words are growing up as silent, statuesque morons, are held up as the ideal children. The highest praise a parent wishes to earn is the comment: "Look how nice, quiet and well-behaved those children are". The thirst for knowledge now becomes simply romantic mouthing. Whatever it meant, it has been slowly and surely killed.

The child at school

Against this social and familial setting, it is not surprising that we have developed an educational system in which compulsion and not freedom is the hallmark, where conformity and not spontaneity is dominant. The child (over whom stands the truant officer) or the student (over whom stand the credit systems) is compelled to go to school. He is forced to choose this subject and read that textbook and not any that he likes and would choose.(1) He is forced to listen to what he is being taught, delivered ex cathedra. Conformity insidiously becomes his way of life, involving acceptance of one type of instruction, one type of approach and one type of learning. He is then required to repeat what he has been taught and what he has been asked to read during one whole year and in some cases for as much as three years, in the course of six or seven three-hour sessions called examinations. Having been forced to work for grades and not learning, he is then given a piece of paper, called a certificate, a diploma or a degree, which then, if he is among the more fortunate ones, gives him access to one kind of employment in society rather than what he would or could choose for himself, and what is even more serious, opens one window on to our wonderful world out of which he must peer at life all his life. And if he turns away from this system, either because he or his parents are too poor or are the wrong colour, caste or

(1) In my life, I have known only one person who refused to read all the compulsory textbooks and reference works which, as usual, had been prescribed for him for his B.A. Honours degree. Apart from considerable time he devoted to music, from which he earned part of his living as a student, his study during the three years was concentrated on a single author - Sigmund Freud and his classic, The Interpretation of Dreams. He wrote all his seven papers around this one subject and managed to get his degree - all power to him.

political grouping or because he is bored unto death or outraged with its irrelevance, he is termed a student drop-out, a social wastage, for whom adult literacy or head start programmes have to be devised as a rescue operation, or is called a student-in-revolt who has to be jailed. If he fails in his exams, he is called a repeater or calls himself "a failed SSLC, inter or B.A.", and we run tutorial and evening classes to "recuperate" him.

It is from the vantage point of the relatively free adult, the voluntary nature of adult education and the spontaneity of the methods and choices (2) that characterize this system, that we can look back with a critical eye at the adverse aspects of compulsion and conformity in our school system.

There is an element of exaggeration in my portrayal, there is something in the nature of a caricature in my description. I find that some exaggeration, like caricaturing, is a useful instrument, similar to that used in a blow-up of photographs or the microscope which enlarges a microbe, so that you can get to see that particular aspect of reality, and provided you remember it is not all reality, that it is the tree and not the forest. As adults we know that all rights carry obligations and that the compulsory nature of schooling and the free and universal dissemination of knowledge which is its purpose is basic to the growth of man and to his free, full and equal development.

The learning process

The learning process in our educational system which I have described as simplistic or irrelevant, raises the question as to whether all the elaborate apparatus that we have inherited as the school system is right or necessary.(3) We first learn facts. When at school, I heard a certain discordant metallic noise, I learned that it was the bell ringing. Second we learn to relate facts through a process of association. When the bell rang, it meant the period (or torture) of compulsive concentration had ended, and I could go streaming out of the class, moving my hands and legs freely at last, asking the real questions that were bubbling in my mind and jumping around generally in the freedom and spontaneity of life outside the classroom. The third stage of learning was the study of alternative relations between facts and it is on this that most of the learning process is concentrated. This purveying of various alternative combinations and permutations linking facts, with some clear biases directed at me so that I would choose this relationship rather than that, had become my

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(2) While the mass education and information of radio and television is staggering, adult education through these media is still feeling its way and so far has not succeeded because of its inferior quality. It has succeeded more in schools and universities partly because it has a captive audience. In adult education, the audience is voluntary and will not assemble unless the quality of learning is high.

(3) Or again, was it mere chance that our educational legacy is erected on the school, which irony of ironies, derives from the Greek word "schole" meaning leisure. "I grow old learning some new thing each day" declared Solon in the Fifth century B.C.

education. It was not till much later as an adult that I realized that what needs to be learnt is the nature, structure, the why and wherefore of the facts surrounding me - man, nature, environment, community - and the ability to discover for myself possible relationships.(4)

The timing of learning

Probably the most serious problem in our educational legacy is the distortions introduced in it by the time element. At the simplest level we think of the learning process as being related to a given time period in our lives. Back of this tradition is our inherited pedagogy and psychology, now outmoded and proved false, telling us that the capacity to learn is limited to our youth, that old horses can only be put out to pasture. Astride this antiquated pedagogic doctrine, time enters learning.(5)

To be a literate or a farmer, you must have four years of primary schooling. To be a skilled industrial worker you must have seven or eight years of learning. To become a teacher or technician, ten or twelve years of education is necessary. To belong to the scientific or liberal professions, fifteen or eighteen years of successful study are needed. Education is thus equated with intensive intellectual work for a specific period of time, after which there need be no more education. How many of us have joyfully walked out of the last day of the examination hall, promising ourselves a prolonged holiday during which we will never have to open a book? How many of us define rest or leisure as a time period when we will do no thinking? How many of us leave the Convocation Hall with a diploma in our hands and the conviction in our hearts that we have now completed our education and must turn to something else, work, marriage, raising a family. In fact, this "stages-of-life" theory on which we, particularly with our Hindu tradition, have been reared - as learner, earner, head of family and retiring ascetic - nourishes the false practice that it is possible to be spoon-fed enough education at one time to last a life time. So we educate the child and deny education to the adult. We may, and do, complete one stage of life but never the process of learning. To cease learning when we leave school, is to die at the age of seven or fourteen, or eighteen or twenty-two.

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(4) To be perfectly fair, this learning process also includes learning the ability to cheat. My father, a man of discipline and routine, had all his life associated 1 p.m. every day with his lunch. As soon as he heard the clock in the drawing room strike one, terrible pangs of hunger would overcome him and my mother had to serve lunch promptly. Hence, at my home in Vellore and Pallavaram, 1 o'clock meant lunch, never one minute earlier or later. But when my father came to Paris, my wife was caught in a real conflict, leading to a near crisis. I could never come home from Unesco promptly at 1 o'clock. By the time I completed by morning appointments, cleared my desk and came home it was around 1.30 p.m. So my wife, after study of her environment and the nature of the persons involved, established a new harmonious relationship by simply putting the clock back in my Paris drawing room by half an hour every morning - and voila! everyone was happy.

(5) For a brief and clear exposé of past and current pedagogic theories of learning, see L'education des adults. J.R. Kidd. Paris 1966.

Dated learning

But the intervention of the time element in the educational system is even more serious. Normally the time spent in the educational system runs from 7 to 15 or 18 years. The average expectation of life in India today is 55 years, and the age of retirement, so called, ranges from 58 for civil servants and teachers to 70 or 80 for business men, farmers and politicians. This means that the educational equipment that the average Indian receives during his first 7 to 15/18 years, must serve hime for the remaining 30 to 50 years of his adult life. But the content of knowledge and information purveyed and the methods of instruction and techniques of learning used are derived from the current 7 to 15 year society and not from the future 30 to 50 year world. It is even worse, for the students of today are being taught by teachers who can only speak of and from a world they knew and understood, that is a world which is at least 20 years before their period of active teaching: and this is to serve the world 70 years later. But that world they knew is going: it has gone. That society is changing: it has changed. And what is more, the passing of the past and the changing of the present are complete, inexorable and unpredictable. And so our educational legacy has built a system which can only interpret the present in terms of the past, and visualize the future perspectives in terms of current scene. Our educational system imparts knowledge and information which is dated at the very moment of its birth. The student seems then to be sent to school to strengthen his shoulders and broaden his back so that he can carry this archaic impedimenta, this antediluvian baggage in order to be an acceptable adult when facing society.

NATURE OF SOCIETY

What is this society and its evolutionary process that the student in school today and the adult at work faces? There are many ways of presenting the perspective evolution of our society.

Structural evolution

From the point of view of economic growth and structure we can distinguish three types of society in our economic history. In the pre-industrial society, which is referred to as the third world, 80-90 per cent of the work force is engaged in primary (agricultural) industry, 8-15 per cent in secondary (manufacturing) and 2-5 per cent in tertiary (service) industry. In the industrial society, that is Europe, 20-30 per cent is engaged in primary, 40-60 per cent in secondary, 15-25 per cent in tertiary and some 5-15 per cent in a new sector which emerges in this society and which may be called the quarternary (science and technology) sector. The post-industrial society, of which the prototypes are emerging in the United States and the Soviet Union is one in which 6-10 per cent are engaged in the primary sector (by 2000, this would fall to 2.5 per cent in the United States),

20-30 per cent in the secondary sector,(6) 40-60 per cent in the tertiary sector and 20-25 per cent in the quarternary sector. India is somewhere between the pre-industrial and industrial stage,(7) and on the basis of the current and perspective plans will move into the stage of the industrial society towards the last decade of the present century.

Constituents of change

Whatever the age and stage of our or any other society, the one overriding feature common to all today is change. Change is development. Unesco's World Conference on Adult Education meeting in Montreal in 1960 describes the seven changes marking our decade: technological development, acculturation, status of women, nationalism and the new States, power blocs, unity and interdependence, and the population explosion.(8) Change in society is precipitated by several factors - affluence, automation, cybernetics, urbanization, communication, breakthrough in biology, breakdown in religious, ethical and moral values. In terms of individual human identity, change comes about through the struggle to remain an individual, the war on poverty, the changing balance of work and leisure time, and the many forms and faces of rebellion and protest. And in terms of the universal community the constituent elements are, the threat of nuclear warfare, the emergence of many new nations, the determination of the non-white races to achieve a just and dignified standing, the population explosion, the ever-increasing and more visible disparity between the have and have-not nations, the struggle between the socialist and non-socialist societies and the imperatives of international co-operation.(9)

(6) In the United States, labour in the industrial sector declined from 30.4 per cent in 1950 to 27.2 per cent in 1960 and will be 20 per cent by 2000. The shift of labour from the production sector (primary and secondary) to non-production sector (tertiary and quartenary) is seen in the following figures:

In the United States from 59:41 in 1940 to 47:53 in 1964;
In the Soviet Union from 82:12 in 1940 to 76:24 in 1964;
In Canada from 61:39 in 1940 to 54:46 in 1960.

(7)

	Labour force distribution as percentage		
	Primary	Secondary	Tertiary
India in 1961	70	14	16
Model based on developed countries	35	30	35
Planning Commission model for 1986	49	25	26

Source: Three Decades of Transition 1956-1986 - Planning Commission, New Delhi, March 1965.

(8) Final Report: World Conference on Adult Education, Montreal, Unesco 1960. For a similar description of the Indian scene, see the Development of India - P. Pant, the Scientific American, New York, September 1963.

(9) Emerging Designs for Education: Designing Education for the Future. Denver, Colorado. May 1968.

Rate of change

In all these forms and expressions of change, it is the unpredictability and speed with which change occurs which is decisive. It used to take 37 years between a discovery and its use in production. Now the time interval is 9 to 14 years. That is, in the lifetime of the boys and girls now at school, there will be at least three or four startling changes. It took my father all his working life of 30 years to increase his real income and consumption to a level which is now reached by his children and his children's children in less than 10 years. This means that today's students will increase their incomes three or four times more than we did. Employment and occupations which are still determined in our country largely by circumstances of birth and level of parental earnings will for them depend on skills and education. Similar ineluctable and rapid changes have occurred in travel where for the world as a whole 20 per cent of GNP is being expended and in 1966, 130 million persons travelled over the globe, in a kind of neo-nomadism, spending $13 billion. There is also the rapid rise of the conglomerate corporation(10) which in just one country in one year (1968) has led to merging of $12 billion of capital. In education, the number of scientists doubles every ten years; over half of the totality of scientific findings was obtained during the last 15 years; 90 per cent of all scientists in the world's history are living today. To take just one discipline, for over 200 years Newton's principles were the basis of physics. In the past 60 years since Einstein's formulation, physics has changed repeatedly and is in a state of permanent crisis.

Consequences of change

Yet another way of looking at change which is now built into our society, is to look beyond the present production and consumption stage, wherein the major part of the Indian family budget is spent on the necessities of life, on meeting what the economist calls elementary wants. This stage will continue for a long time in India, as we will have to move into the mass consumption cycle with all its attendant joys - of physical and spiritual satisfactions and egalitarian variety, and its evils - of senseless, fictitious and spurious wants. But once elementary wants are met, a whole new world of further wants is opened up, particularly in the post-industrial society, for creative work, life-long education, development of all-round abilities and self-realization, complete mobility and information, free physical activity, enjoyment of beauty(11) and freedom and the demand for living in tolerance, compassion, fraternity and truth.

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(10) That is one company, such as ITT, operates telecommunications, manages mutual funds, bakes bread, manufactures glass, builds houses and rents automobiles. When I was teaching economics here in the University, we defined monopoly as a million dollar holding and worried over the social effects of monopoly, duopoly, oligopoly and monopsony. Today we are at the start of a new study of the dangers of giant monopoly as against the results of the infusion of new management and a kind of modern Mahabaratha, the war of the giants.

(11) Already we see that the dirty, the shabby and the smoky are unproductive. Our concepts of beauty, our standards of harmony are changing. Who can stand before the austerely integrated constructions, the modern urban units and sophisticated designs of Le Corbusier's Chandigarh or the sound: light magic of Puranakila and not realize that new standards of beauty and form are a-coming.

I do not wish to imply that in the future all will be honey and roses. Far from it. Part of this change that I have described will show in increased inequities and continual conflict. The widening gap between the rich and poor countries (individual incomes are rising annually by $45 in the rich and $3 in the poor countries) will grow even wider, as the Third World moves into the industrial and the industrialized world moves into the post-industrial stage. But there will also be more opportunities for the rich to work with the poor, for the surplus of trained personnel and over-abundant resources of the post-industrial societies to help and support the efforts of the developing world - a kind of a world social security system - only then such a system will not remain an urgent and moving but unheeded call in a papal encyclical.(12) It will have bite to it.

But this involves a recognition that we are also inexorably moving into a world of interdependence and mutuality. The brain drain which I have joined many of you in castigating means from this point of view simply that the entire educational and scientific system of Europe and the Third World is an appendage to the American research enterprise. Equally, it means that United States research is dependent intellectually on all these countries: the Kumba rocket station in Kerala; the Indian programmer I met last month in Washington earning $60,000 working for Rand Corporation. In fact there is taking place a Pareto-like (indifference curve) distribution in the spectrum of world research projects.

The future fast-moving, changing, post-industrial world will have more conflict built into it, not less and so romantic appeals to the sturdiness of common sense, the natural harmony of socialist societies or the moral certainties of other societies will not help. For that society will be marked by constant shifts and movements, rather than stability; frictions arising from work content and ideas of life; differences in self-realization; continued polarization between youth and adults, teacher and student, parent and child, progressives and conservatives. But here again, are we being slowly prepared for this kind of society of conflict, through the medium of the dialogue rather than consensus, the use of debate and strife rather than passive acceptance and unintelligent agreement as our way of life for tomorrow?

Society, education and change

I would like to pose again the question: how is our society reacting to this fact of change, to its extraordinary rate and pace, to its multiconsequence? We should perhaps begin with a certain sense of humility and realism by recalling Toynbee's warning that historically cultures tend to be increasingly and rigidly coherent and stable and to resist strongly and violently any change - the Goths at the gates of Rome, Galileo facing the Ecclesiastical Council, Dreyfus before the French Tribunal, Gandhiji confronting a nation and world of violence. The result is the continuing and periodic collapse of civilizations and self-destruction of cultures.

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(12) Populorum Progressio: Encyclical letter of His Holiness Pope Paul VI. Rome, 1967.

But there is in society today a new element, an element borne possibly out of our instinct for self-preservation. This instinct has helped transmute greed into thrift, violence into argument, murder into litigation, suicide into philosophy and has forced the strong to consent to eat the weak by the due process of law. And today, instinctively our societies know that if they resist change and attempt to block off or destroy the fresh winds as they did in the past, either in defence of a xenophaic nationalism, the sacred sovereignty of the nation state or high-sounding ideology with its dogmas of liberty, free enterprise, revisionism, reformism, left or right deviationism, it will be not one society, not the other culture which will be destroyed, but all of human existence.

And so today, every society is in greater or lesser measure, happily or sadly, willingly or resignedly planning for change, examining the nature and source of its culture and how the change which must take place can be harnessed for the common good. But this movement today is no more than a beginning, an intention, a resolve, a rendez-vous with destiny. For it to be turned into a programme, there is only one way, one instrumentality - that of education.

It is this strategic, monopolistic position of education in relation to the future of man and his creation, culture, that underlines the serious questions that I have earlier posed about our educational legacy. The school system is reacting to change, albeit slowly, by its emphasis on mathematics and science, by its attempt at comprehensiveness and vocationalization, by beginning to be conscious of the twin phenomena of the student and information explosion. The issues at stake for education and society are serious. The change that I have been talking about means concretely, as I have said, that a technician graduating from one of our technical institutes in Kanpur or Calcutta loses his skill in twelve years through new developments in engineering. Twenty-five years is all that is needed for our science graduates from Madras or Madurai to find that all that they have learnt as students is outdated. If our science teachers in Bombay or Kerala are teaching the pupils today what they learnt when they were themselves pupils, that is so much useless baggage. Eric Ashby's comment, that every science Ph.D. should be annulled every ten years and its holder required to take the course again, may be more than an offhand remark.

It is not surprising therefore that society today involves education in a profound crisis - both in concepts and systems. In terms of concepts, education is not conformity but learning to think which is the basis of divergence and dialogue, not learning to conform but learning how to disagree and debate. In terms of systems, its inherited assumption that life can be divided into two stages - that of acquiring knowledge (as in filling a storage tank) and that of giving it out (as when the storage tank taps are opened), is now shown to be false. Education is no longer preparation for life. It is part of life. Education is no longer the gateway to society. It is in the centre of society. Education cannot be grounded in national realities only, if they are nostaligic rather than prospective. Education and work are no longer in conflict: work and life no longer devour each other. All work and no play does not make Jack a dull boy. Education is work: it is part of working time and production. Education is play: it is the coming life of leisure.

ADULT EDUCATION - ITS CONTRIBUTION

Such, anyway, are the bases and conviction of what has been called adult education. Adult educators always knew this little but terrible secret. They knew that education is not a one-shot affair, that it cannot be forced down like castor oil and concentration camps, that one can bring the buffalo to the water tank but only the buffalo can decide whether or not it will drink and when. But adult educators also have their share of the blame for the current crisis of society and education. They have tucked away very carefully and very far out of sight(13) this previous jewel in their poor, torn, swaddling rags.

And that is how adult education finds itself today in the world and in India - in rags. It is the poverty pocket in every educational system.(14) It is the poor relation in India. In this country we spent in 1963-1964 over 200 crores rupees(15) on primary and secondary education, and only about half a crore rupees on adult education. We enrolled over 21/2 crores of children in primary and 11/2 crores in secondary but only 369,000 in adult education courses. There is a slight improvement when we turn to the private and business sector which enrolled 1.7 crores pupils in primary and secondary schools and 13 lacs in adult courses. Has there been a slackening off in interest in adult education in the country since Independence, as suggested by Gunnar Myrdal?(16) How else can one explain that there was no known allocation made to adult education in the First Plan, the allocation of 1.9 per cent of total educational expenditures in the Second Plan and an even more piteous 1.5 per cent in the Third Plan.

The reasons for this sad, criminal and dangerous neglect of this phase of education are many. For one thing, in hiding away its basic doctrine, adult education's functionalism to life has been overlooked. For another, while school education is institutionalized, concrete and definite, adult education is a large, higgledy-piggledy, amorphous morass. There is a Minister of Education for schools in every country. In no country is there a Minister of Adult Education, nor should there be one. Adult education must be free, voluntary, spontaneous, like

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(13) As carefully and as far out of sight as my wife who, on going out, hides the house keys so that on return she has to spend the better part of a day trying to locate them. I have always felt that it would take me less time to earn the money to replace what she might otherwise have lost or had stolen. In some areas it is easier to go ahead and make a discovery than to spend time and resources in order to find out whether it has been made. I am told that the average engineer spends 20-50 per cent of his time hunting for the information he needs.

(14) There have been or are notable exceptions, particularly the Scandinavian and socialist countries and the industrial world is generally becoming awake to this treasure.
The computation of national expenditures on adult education varies. There is no common agreed basis as to what comprises adult education. P. Coombs computes that in industrial countries the costs of non-formal education are equal to those of formal education. The World Education Crisis. Oxford University Press, New York, 1968.

(15) 1 crore = 10,000,000; 1 lac = 100,000; $1 = 7.50 rupees.

(16) Asian Drama. Vol. III. G. Myrdal. Pantheon, New York, 1968.

the wind blowing where it listeth, meeting needs as they arise, using a myriad of methods and instruments from newspapers to radio, from institutes to annual meetings of the All India Chamber of Commerce, the Trade Union Congresses or the Conventions of the Association of Nagasuram players. But then like so many noble ideas and sentiments, everyone is for it in a vague, sentimental and platform-oratory kind of way, but no one person is really prepared to do anything about it.

In the case of India of course we have the added problem of our size, our priorities for development and the struggle for survival. Which comes first, more food or more reading material, better clothing and housing or adult education? In the long pull the relationship is reversed and the priorities establish themselves but for today one should be guarded in making easy generalizations or resounding exhortations about the imperatives of adult education to a people whose vast majority are still struggling with the subsistence demands of life. This being said, adult education is <u>the</u> tool for the farmer and the country's 80 per cent rural masses to raise their sub-subsistence standards.

But how I wish this was all that was involved to explain the depressed position of adult education. I fear that at bottom, whether it be India or the United States, the Soviet Union or the Congo, the relative neglect of adult education and the fact that it has not yet come into its own is due to the whole system and legacy of education which I have earlier alluded to. That legacy makes adult education an irrelevance. It gives adult education the semblance of a luxury, which you can afford when you have met all your other wants. It relegates such activity either to the idealistic poverty-ridden voluntary agencies and its devoted but penniless leaders or to government agencies seemingly concerned with such highly uneducational matters as agriculture, health, industry and labour.

It is against this background and faced with the crises in society and education, that adult education seems at last to be waking up and coming into its own, not so much by becoming a great super sector of education or society, with crores of rupees at its command, a busy department of government, a minister, imposing buildings, equipment and staff - for that would be a betrayal of its mission and denial of its vocation: but through the birth of an idea which it has known and cherished and which is now sweeping men and societies everywhere: the idea that education is a way of life, that education is a life-long process. In the process of giving birth to this idea, adult education as a separate educational stage, as a distinct educational method, as a unique educational experience, may wither and merge itself in the greater truth - life-long education. If it does, and when it does, education will have recovered its mission.

LIFE-LONG EDUCATION

The length, breadth and depth of the dimension of this adult education truth lies in its simplicity. Education is life long. This corrects the time distortions of our current educational heritage. There is no temporal division of life into youth and age, school, work and retirement, learning, child-bearing and rearing and grass widowhood. Every year, every, month, every day from the cradle to the grave, step by step a person learns, is open to learning and is given the

opportunity to learn. We are entering a world where no-one knows what the morrow will bring. And so we must equip every man every day, in every way and in fact in every moment of his life to be the master of his fate, to be the captain of his destiny, for it is he who is changing and must change - and not the external world which remains changeless.(17)

Life-long education reaches out to all life because it is all of life. There is no sector of life - whether it be the family, the school, the university, the business, the office, the club, the farm, the factory, the temple, mosque or church, the hospital, the cinema, or the recreation hall - where the effort to learn and train and develop the part of the individual involved in that sector is not possible. For all around us everywhere are lessons to be learned, knowledge to be garnered, information to be culled and the personality developed in some subtle or obvious way.

This idea has far-reaching and wide-ranging implications for all of education, in all countries, as Unesco's General Conference meeting in Paris last month declared in ringing tones:

> In industrialized and developing regions alike, the basic concept should be that of life-long education embracing all levels of the educational systems, all forms of out-of-school education, and even all policies for cultural development. Unesco should help Member Stetes, particularly by pedagogical research, especially in the fields of methods and curricula, and by perfecting educational structures and administration, in improving the quality of education so as to obtain the best possible yield from available resources. Life-long education, the planning of which should be integrated into overall economic and social planning and which should be inspired by a spirit of participation should contribute to the implementation of the Declaration of the Principles of International Cultural Co-operation.(18)

I can but summarily raise some questions on the implications of the concept for the objectives, organization, content and methods of education.

EDUCATIONAL OBJECTIVES

The concept of life-long education forces a redefinition of educational objectives and brings us back to focus all education solely and singly on man and his growth and development. In primary and secondary education, the purpose will not be the passing of exams but the capacity of each pupil to learn and grow. In universities it will not be getting a degree and the wild scramble for grades and class but the ability of the undergraduate to know how and where to seek information and use it. In the libraries so filled today with books that there is no

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(17) "Change and decay in all around I see" is moving poetic imagery of changes that man and man alone wills in his external environment.

(18) Conclusions arising out of the General Policy Debate. 15 C/78 Rev. Unesco, Paris, 1968.

place within it to study, the user will once more find in it simply one more source of information. In the business firm, co-operative and trade union, in the farm and factory, work and leisure will gradually cease to be an oppressive drag on the worker's daily monotonous existence but become part of a continuous process of living and learning. Thus the centre of all education, of all teaching and training, of all learning becomes man - man as child, as youth, as worker, as farmer, as head of family, as businessman, as administrator, as scientist, as teacher, as politician; with concern for individual abilities rather than with increasing production, with blazing new trails for civilization rather than treading wearily the old beaten paths, with knowing oneself instead of cheating others, with satisfying one's continuing, consuming curiosity rather than over-specializing one narrow and monotonous task.

EDUCATIONAL ORGANIZATION

Life-long education is introducing profound changes into the organization of education. First the planning of education has been hitherto and traditionally restricted to school education. Why? Because this sector of education has been susceptible to quantification. It has dealt with target figures of future or enrolled students, future or serving teachers, school building costs, books and equipment estimates. These quantitative parameters for educational plans were derived from manpower estimates to which were added a certain dosage of what is called consumption education. This was basically the approach of the educational chapters of India's first three Five Year Plans and the draft Fourth Plan. It is a pity that the planners were defining education in terms of school education at a time when mass media was blowing the educational doors wide open. The comparative pedagogic effect of all their teachers on primary schoolchildren in Madras City as against that of just two actors, MGR and Shivaji Ganesan, ought to give the educational planner in the State of Madras much food for thought.

Educators were of course disturbed at, what they called, the quantitative approach to education and its planning. Many kept insisting that it was the quality of education which was decisive for society and that behind all this façade of figures, parameters, manpower estimates and opportunity costs, lurked the individual, the pupil, the child, man whose spirit cannot be quantified, whose mind cannot be measured and whose conscience is beyond mathematical equations. This of course does not mean that quality cannot be quantified, as otherwise quality becomes synonomous with vagueness.

Equally, for quite other reasons, the economist was aware of the partial nature of the planning of school education. For one thing, the opportunity cost concept forced the economist to avoid the temptation of the educational planner, to restrict his vision to school education. From Adam Smith's cutting commentary on literacy: the most essential parts of education to read, write and account, can be acquired at so early a period of life that the greater part even of those who are to be bred to the lowest occupations have time to acquire them before they can be employed in occupations:(19) to Soviet economist Strumilin's careful

(19) Wealth of Nations. A. Smith, London, 1952.

computation of the comparative costs of adult and school education in their effects on the workers' productivity:(20) on to more recent computations of the pay-offs of school education and adult illiteracy in Venezuela;(21) the economists have always approached schools as institutions specializing in the production of training, as distinct from firms which are institutions that offer training together with production, and some schools like those for barbers specialize in one skill while others like universities offer a large and diverse set of skills. For the economist, schools, firms and farms are substitute sources for particular skills. He has been aware that such substitution takes place through shifts over time.(22) I can still hear the American economist Anderson pleading with the educators at the International Conference last month in Paris to count the opportunity cost of appointing guidance specialists in schools and advocating a more economical alternative to that of creating in some poor African countries a new cadre of educational planners. For the economist, learning and working, teaching and time, have complementary elements and relations. Further, in

(20)

Years	Adult Education Only	School and Adult Education
1st year	0.16	0.30
2nd year	0.15	0.23
3rd year	0.14	0.15
4th year	0.13	0.11
5th year	0.11	0.08
6th year	0.08	0.04

Source: International Social Science Journal No.4. S. Strumilin. The Economics of Education, 1962.

(21) Average Income by Level of Education and Age

Level	Age	Annual Income in Bolivars (1 Bolivar = 1.75 rupees)
Illiterate agricultural worker	13-18	1,000
" " "	19-65	1,500
Illiterate industrial worker	13-22	2,500
" " "	23-65	3,750
Primary Education	13-22	5,000
" "	23-65	7,500
Secondary Education	18-32	12,000
" "	33-65	18,000
University Education	22-35	30,000
" "	36-50	45,000
" "	51-65	58,000

Source: Informe sobre el sistema fiscal de Venezuela. Vol. II. 1958, Caracas.

(22) Human Capital. G.S. Becker. Columbia University Press, New York, 1964.

developing tools for measuring the internal and external productivity of education, the economist has had to treat the whole of education - school and out-of-school - as a continuum.

The economist's universe of discourse carries him even further. He knows that in the pre-industrial and industrial system, there is necessarily a decreasing investment in education relative to growth in GNP. The demand in industry and agriculture for educated personnel is less than the graduation of the schools. In technology, university enrolments are lower than demand.(23) There is declining interest in part-time studies and further education. There is little demand for in-service training or the technical updating of workers, farmers and those employed in the services. But he also knows from his analysis that the key factor of economic growth under the coming post-industrial society will not be capital and labour but mass culture and education, consumption and services, health care, trade and human contacts, recreation, leisure and co-operation. This means that in the society of the future, all our current dreary controversies as to whether investment in man is a concept virtually empty of theoretical content,(24) whether it is capital saving or capital consuming, whether or not it is really consumption expenditure will be a matter of interest only to the archivist. Investment in Man will be at the heart of economic growth. The development of Man will become an independent factor, not a residual(25) factor of economic progress. There will be no over-investment in human resources.(26) All growth will depend essentially on the human factor - inventiveness, teaching, information, social participation, human welfare and cultural creation. So a universal and modern educational system will acquire an independent rôle of its own with no subordination to the Gods of production, which will naturally involve a complete change in pedagogy. Necessity will no longer be the Mother of invention. Invention will be the Mother of necessity. Man's existence will depend on his own decision. He will be master of his fate and lord of his universe.

But that is in the future. In the meanwhile, educational planning must break through its traditional quantified school frame and cover all of education. The new definition of educational planning which emerged from the International Conference on Educational Planning meeting in Unesco House last August, represents an important step forward for educational planners and administrators. The 96 governments represented there declared:

> Educational planning can only be an effective instrument of comprehensive development if it contributes, through the choices which it makes possible, to a renewal of the education process. The latter should be conceived as a permanent - life-long - process, and the confusion arising out of traditional identifications between education and school education, between school and presence of the teacher, between teacher and salaried official should be resolved. Thus, for instance, participation in non-school education tends to

(23) International Rôle of the University: World University Service, Leysin 1968.
(24) Asian Drama, Vol. III, Chapter 29.
(25) Productivity Trends in the United States. J.W. Kendricks. Princeton University Press. New York 1961.
(26) Education, Manpower and Economic Growth. F. Harbison and C. Myers. McGraw-Hill. New York 1964.

> increase, both in developing countries where certain types of community action can profitably replace formal education and in developed countries where the potentialities of individualized education - particularly programme learning - are being offered to increasing numbers. Further, education shall be comprehensive reflecting the many aspects of development which it is called upon to serve.(27)

Unesco's General Conference last month established this declaration as the directives for the future.(28) One's imagination boggles at the effect of this concept and directive on the entire educational structure. Primary schools will become schools for the local community, second-level schools, general, technical and agricultural, will function for twenty-four hours each day staying open for in-service education of workers, farmers and those in the services. The universities will offer a year-round programme so that all can go to college, full time, part time or by correspondence.

Adult literacy

Thus, the concept of life-long education breaks through the established compartmentalization of the educational system. There can no longer be the familiar antinomy between science and arts, the humanities and technology, general and vocational learning, utilitarian and non-utilitarian education, primary versus secondary, school versus adult literacy. Each country and each society will have to apply the concept to the totality of its educational legacy and learning needs. For India, we have a ten point canvass of our educational legacy set forth in the Asian Drama(29) and an even more moving and arresting picture in the report of the Education Commission.(30) Its tragic reminder that India in 1961 was more illiterate than in 1951, and even more so in 1966, is matched by its three-stage literacy programme - of literacy instruction, teaching of knowledge and skills to solve daily problems and continuing education. How can you speak of life-long education when there is life-long illiteracy, of continuing education when there is continuing mis-education, of never-ending learning when 67.4 per cent of the country's work force, 82-87 per cent of jute and mining workers, 81 per cent of plantation personnel, have only uneducation?(31) It is here that the three point programme put forward by the Education Commission to arrest the growth of illiteracy in 10 to 15 years calls for full and immediate action: a five-year primary school for all, part-time education to the 11-14 year olds who have not gone beyond primary school and vocational education to young adults of 15-30 years.

As a beacon light to this programme, there is being planned both a selective approach concentrating on large industrial and commercial concerns, public sector undertakings, intensive agricultural and other development projects and social

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(27) Final Report: International Conference on Educational Planning. Unesco, Paris 1968.
(28) Resolution on the Future Programme for Education. 15 C/PRG/9 Annex. Unesco 1968.
(29) Asian Drama, Vol. III.
(30) Education and National Development. Report of the Education Commission. Government of India. New Delhi 1966.
(31) Report on Literacy Among Industrial Workers. Committee on Plan Projects. Government of India. New Delhi 1964.

welfare programmes with a built-in literacy element as well as a mass approach still using the concept of literacy derived from the idea of life-long learning.(32) The sorry record of earlier literacy programmes, based on romantic and abstract concepts of rights and justice and unrelated to man's real concerns, is known only too well: continuing strife and factions in the community, radio sets lying unused, the locked dust-laden village library and the almost complete lack of mobility of the people.(33)

Our population problem is a further functional urgency which risks miring all our best efforts and hard-won achievements. Normally the effect of economic development is first to reduce mortality rates and after a certain time lag the fertility rates, so that a demographic equilibrium is reached. In India, it has been medical technology and not economic development that has sharply reduced mortality rates, leaving fertility rates untouched. The government seeks to reduce birth rates through a planned and directed family planning programme. The fertility rate depends on millions of personal decisions and hoary cultural traditions. The family planning scheme will thus succeed only in so far as it is part of the functional education of the adult. How can he or she be brought to understand that a small postponement (by two years) of the female age of marriage to 19 years will reduce the birth rate by 20 points in the next 25 years and 9 points in the first five years? Here is another call for action by adult women educators.(34)

It is when literacy is so sited in man - rural or urban - in his actual setting, when it speaks to him as a producer or consumer, involving him in the change of his conditions and his modes of life, when it is part of the global development of society, and so enables him to participate in the community and control his life, that it becomes what Unesco has come to call functional literacy. Such functional literacy which enables this phase of adult education to fulfil its mission is simply the application of the theory and practice of life-long education to it.

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(32) See National Policy on Education. Ministry of Education. New Delhi 1968

The mass approach involves education in agriculture, health and civics to the illiterates using traditional media such as dance, drama, song and puppet theatre and mass media such as radio, films and, when we have it, television. Through these media, change can be induced in three ways. The illiterate masses can be informed about the desired changes, the means of achieving them and their relation to each person's needs and aspirations. Second, in the ensuing dialogue between and among the people alternative means can be freely discussed, popular participation assured and literacy gradually built in. And so there is the continuing educational tool, to teach people to read and write, to instruct children and adults in farming, industrial and service sectors, and to train all those who desire and need special formation.

(33) Village Meeting Places: A Pilot Enquiry. National Fundamental Education Centre. Faridabad 1959. Only 5.5 per cent of our people move out of their State. In the United States 22.4 per cent move.

(34) Indian Population Bulletin. Number III. Office of the Registrar General, New Delhi 1966.

At the international level, which also is growing more illiterate daily, 52 countries have requested Unesco's co-operation in establishing such functional literacy programmes. To date there are such projects in 13 countries being aided by Unesco, in co-operation with FAO and ILO and financed by UNDP. In India, Unesco is joining FAO and the Ministries of Agriculture, Education and Information in functional literacy activities aimed at improving agricultural productivity in an area covering 32 million acres scattered over some 100 districts around this great land mass. The educational programme will be carried mainly through special rural broadcasts by AIR, radio forums and listening and discussion groups formed and led by the adult audiences. This is for Unesco the first large-scale programme using communication as a means of introducing innovations. The relation between innovation and functional education is a close and decisive one as recent studies in Mysore have shown.(35)

CONTENT OF EDUCATION

A general acceptance of the concept of life-long education will call for drastic reform and restructuration in the curricula and programmes of study and training at all levels and forms of education. As all areas of knowledge are moving, changing and transforming, the content of education cannot even attempt being encyclopaedic. It cannot aim at covering or providing a ready-made system of knowledge, as today's system is tomorrow's debris. Education and training programmes based on acquiring pieces of knowledge will be self-defeating. The Jack of all trades will not only be master of none, he will be a walking menace. Research on the frontiers of human intellect shows that while man's abilities can be expanded indefinitely, his ability to retain factual knowledge is limited.(36) Does this leave no place for knowledge and information in a life-long learning process? No, knowledge must be taught, information must be purveyed, only along with the ability to retain and use that knowledge and information, and also along with the ability to acquire fresh information and use it purposively. So the educational curricula should cover the structure of a subject, involving the transfer of the students' skills to ever newer spheres and making universal the pupils' creative abilities.

The implications for higher education as the domaine no longer of an elective élite but the home of the masses, are even more drastic and far-reaching. Its programme content should revolve around the cultivation of abstract thinking attuned to various levels of reality, understanding of logical systems and cultivation of systems approaches and analysis. As science is the leading force in our nascent civilization, the scientific mind and scientific modes of thinking are more important than memorizing the findings of science. As science will be the leading force in the future, education is the crucial variable of the present.

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(35) Farmer characteristics associated with the adoption and diffusion of improved farm practices. W.B. Rahudhar. Indian Journal of Agricultural Education. No. 17, 1962.

(36) Final Report. Symposium on Brain Research and Human Behaviour, Round Table III - Learning amd Memory. Unesco 1968.

Because the scientific and technological world of tomorrow will be ushered in by the pupils now in school, their education today is decisive. It is on their preparedness, their creative abilities and mental dynamism manifested not in three gruelling hours in the examination hall but throughout their lives, that the progress of society will depend. In fact, it is already clear that the society with the best scientific, educational cultural system will in future occupy the position in the world once held by societies with the greatest natural wealth and more recently by those with the highest industrial potential.(37) It is India's educational system which is forming and guaranteeing its scientific potential.

METHODS OF EDUCATION

The concept of life-long learning meets the explosion of knowledge and deluge of information by making education provide its pupils - the child, youth, adult, worker, teacher, family man - not a fixed sum of knowledge but a basis and technique for life-long creation - a creation and inventiveness he must have when his teacher is not there to tell him what to do. The school and the training institute will have to turn the object of education into the subject of and for his own education. Education must at all stages become self-education, so that with the tools acquired in school the adult will continue through life his education as teacher, worker, family and businessman through all the means at his disposal and which will be put at his disposal - the library, mass media, camps, seminars, training institutes.

This means that the normal teacher-student relationship is now of the past - the teacher through his cour magistral pouring forth vials of ersatz wisdom and the student being a passive immobile receptacle. Educational methodology, the training techniques and the learning process are drawing from the secret of the success of adult education with its true pedagogic and andragogic tradition. All education is a dialogue. All teaching is a contest. All learning is seeking and strife. All will be teachers and all will be students simultaneously and perennially. It is, at least in part, for the recovery of this truth of education and its concomitant view of life and society that we are witnessing the revolt of students in over 54 of Unesco's Member States in just one year, 1968, and withdrawal of youth from society. The problem of a society without the participation of its major component - youth - is like trying to play Hamlet without the Prince of Denmark. That non-participation and the resulting loneliness, is for me the root cause for much of the desperation, violence, delinquency, with their current outlets in affluent societies of self-assertion, dreadful noises which pass for music, wild driving and drugs. The violence will subside in time, the withdrawal will become a thing of the past but change and unpredictable change will be the constant of our societies, conflict and strife in the intellectual and spiritual areas the order of the day, and so too dialogue and debate, the permanent technique of teaching. That at least is the basis on which Unesco's renovated youth programme is being built and it is also an outgrowth of the concept of life-long

(37) Civilization at the Cross Roads. 2 volumes. R. Richta. Czechoslovak Academy of Sciences. Prague 1967.

education.(38) That concept has proved to be a risky one for all, including Unesco, as the Round Table of thirty university students and teachers meeting in September in Unesco House, showed when they concluded:

> Some of the participants agreed that Unesco is not a revolutionary body but a reformist(39) institution for the promotion of certain ideals adopted by its Member States. Others, however, expressed doubts as to the ability of an organization which they regard as bureaucratic and hierarchically structured to devise and conduct effectively action programmes concerned with young people and in particular university students.

They further declared that:

> Guidance should continue throughout the period of study to enable each student to find his way at a level in keeping with his capacities. This guidance takes into account social motivations and the individual talents of each student, but seems dangerous to some people, in so far as it can lead to an integration of minds in a system of pre-existing conditioning held in many ways to be arbitrary for students. This danger is all the more serious in that guidance is given from the beginning of the course of study.
>
> The emphasizing of this fear that conditioning may destroy the possibility of criticizing the system itself, is at the root of the desire expressed by some of the Round Table to move away from the context in which the problems arise. In their view, the discussion turned upon access to higher education and guidance as viewed by contemporary society. The study of these two

(38) Unesco's General Conference last month confirmed this theory:

> Life-long education, as a concept and as an activity, provides a partial response to the problems of youth in so far as these are an indication of a rapidly changing society. A growing awareness of these problems must be the starting point of general progress on the part of society where the interests both of students and of young urban and rural workers are directly concerned.
>
> The universities must modernize, expand and strengthen their rôle as centres of higher education and research by involving administrators, teachers and students in a common effort to make the values of universal humanism accessible.
>
> Reference: 15 C/78 Rev. Unesco 1968.

The unexampled speed with which Minister Edgar Faure obtained parliamentary approval for the orientation law reforming higher education in France is based on three principles; student participation in university management, university autonomy and freedom for political thought and action within the universities and non-compartmentalized university programmes of study and research. Given our speeding world and the economy and deflationary drives of the country, the only question left is whether the Minister will have the time (one year) and resources with which to implement this revolutionary and far-sighted reform plan.

(39) The derisive label "reformist" is youth jargon for an old fuddy-duddy, hopeless reactionary.

undeniably fundamental aspects of higher education is therefore not sufficient in a discussion of the rôle and nature of higher education in contemporary society. Several participants stressed that the younger generation has now become a considerable social force which has to be taken into account. It can influence society as an integrated group, of a distinct quality and having its own aims, aspirations and forms of cultural and political action.

A section of the younger generation opposes a purely quantitative conception of the problems of access to higher education, and seeks an examination of qualitative problems. It holds that quantitatively, one can only improve the existing system at the technical level, without questioning it or transforming it. It wants to ask basic questions such as - access to what form of higher education and with what in view and guidance for whom and to what end?(40)

And the methods of selection and grading in our educational system based on unpedagogic methods of teaching and learning are slowly dying (the disruption of exams by students is no passing or isolated phenomen) and must be replaced by a scientific system of evaluation and personal judgement.

And when this system of management and learning techniques spreads over our entire educational and training system, the school will no longer be the present austere, bare, dreary, forbidding walled-in emptiness which stands unused for fifteen hours each day, keeping out the masses from access to learning. Have you compared the school and the university with the temple, the cafe, the restaurant or even the average home? The day is not far off when the school and the training institute will become a fully equipped, intellectually alive and spiritually bustling home for all men and women who will all have to learn all the time.

I at least visualize the school of the future as an attractive place equipped with teaching machines, electronic language laboratories, trainers and automatic testers, information storage machines, computers, closed circuit radio and television with instructional films and transparencies, tape recordings, video tapes, earphones and optophonic apparatus and xenographs. It will be a multiple internal information and communication system linked up with monster computer and central television centres outside, relieving the teacher of monotonous and routine tasks and enabling him and the students to use individual and differentiated approaches, which will call "all the human senses and sensibilities into play".

THE INDIAN DEMAND

As I conclude, I must confess that it is one thing - a rather facile thing - to sketch out the implications of a revolutionary idea - the idea of life-long education. It is quite another to turn it into a practical programme. The development of such a programme requires long and sustained interdisciplinary research and collaboration of pedagogues, economists, sociologists, psychologists, philosophers, administrators, scientists, engineers, architects, communication and management specialists. Such a task faces the inertia of society and the legacy

(40) Final Report. Round Table on the Nature and Rôle of Higher Education in Contemporary Society. Unesco. Paris 1968.

of seemingly coherent cultures. In the end, it depends on man's inventiveness and decision to save and serve man.

Is such a concept and the resulting long-drawn difficult programme of immediate and valid application to us in India today and more urgently and practically tomorrow? Here I want to call your attention to the growing literature in every country about the state of society in 1980 and 2000.(41) With the single exception of the Report of the Education Commission, I note a singular absence in India of such perspective and imaginative reflections, which ought to be forthcoming from our universities and research institutes. This growing volume of forecasts of the future can be summed up in one memorable phrase: it is certain because it is impossible.

On the question as to the applicability of the concept of life-long education to our land, the ringing declaration of the Education Commission is a sufficient starting point.

(41) Czechoslovakia

Civilization at the Cross Road. R. Richta. Prague 1967.
Ekonomika, Zamy, Politika. O. Šik. Prague 1962.

Germany

Der Weltlauf Zum Jahre 2000. F. Baade. Oldenburg. Hamburg 1960.
Deutschland 1975. V. Cohmar. Bielefeld 1965.

France

La grande métamorphose du XXè siècle. J. Fourastié. Paris 1962.
Vers une civilisation du Loisir? J. Dumazedier. Paris 1962.
Perspectives de l'homme. R. Garandy. Paris 1959.
Reflexions pour 1985. Paris 1964.
Le Defi Americain. J.-J. Schreiber. Paris 1967.

United States

The next 50 years in space. D.M. Cole. Amhurst 1965.
Prospects for America. The Rockefeller Panel Reports. New York 1961.
Resources in America's future 1960-2000. Baltimore 1963.
Commission on the year 2000. D. Bell. Washington 1960.
Campus 1980. A. Eurich. New York 1968.

United Kingdom

The world in 1984. N. Calder. London 1964.
Britain 1984. London 1963.
Man and his future. London 1962.

USSR

Sotsialno-ekonomicheskie problemjs teckhnicheskogo progressa. Academy of Science. Moscow 1961.
Programme of the Communist Party of the Soviet Union.
Moscow 1961. Conference reports organized by the Academy of Sciences and Reflections by Millionschikov. Moscow 1965.

> Education does not end with schools but it is a life-long process. The adult has need of an understanding of the rapidly changing world and the growing complexities of society. Even those who have had the most sophisticated education must continue to learn. The alternative is obsolescence.(42)

The resolution National Policy on Education proposed by the government and adopted by Lok Sabha based on the historic report of the Education Commission translates into simple, clear, urgent and moving Indian terms the doctrine of life-long education.(43)

And you, the Indian Adult Education Association, in your February Round Table have carried forward this message and issued the call to action.(44)

> While the orientation of education to make it a life-long and integrated process is of importance to Western societies with their affluence, their fast pace of life and their sense of spiritual vacuum, it is no less crucial to transitional societies like India. If our society remains indifferent to the call of life-long integrated education, more than one generation will be crippled and the process of nation building will receive a serious setback.
>
> Is it not then time to begin?

THE EPICENTRE: MAN

The epicentre of this idea to which adult education gave birth is Man. And if Man's purpose is to advance the limitless horizons of his mind and soul, to move forward from Man the animal to Man the divine, then there can be no interregnum, no hiatus in this upward, onward march. That march, slow, steep and tortuous, leads ever so slowly but oh so surely to the spiritual and intellectual immortality which is his destiny. The importance of his life then is not measured by his successes and failures but by his constancy to truth which is the search, to compassion which is the source and to charity which is the secret. That secret of his life is not the adding of time to life but life to time, not in the pursuit of happiness but in the happiness of pursuit.

This pursuit was defined by René Maheu, the Director-General of Unesco, as he stood on 22 September before the reconstituted Abu Simbel Temple in Upper Egypt and addressed the King, Ramses II:

> We have come O King, to add our labours to yours in order that your quest for eternity may be preserved. In the depths of your sanctuaries thus laid bare we have discovered a truth that you never suspected, yet for which we are indebted to you since it was in serving you that we discovered it, and for which it is right, O King, that we should thank you before we leave this place. This is the truth that there is nothing lasting in the works of man except that which has meaning and value for all men. Only work done in the spirit of brotherhood can be called labour for eternity.

(42) Report of the Education Commission. Ministry of Education.
(43) National Policy on Education. Ministry of Education.
(44) Indian Journal of Adult Education. No.3. New Delhi, March 1968.

It is this truth, demonstrated by our presence here, that we now commit to your august keeping, O Lord of Upper and Lower Egypt, so that those who come after us to dream at your feet may meditate upon it. Tell these men, whom we shall not see, yet for whom in truth we have laboured, how Man, appearing for a moment in his universal aspect, came to this place when the waters threatened to submerge you, and how, cleaving the mountain asunder, he seized your colossi and bore them to the summit of the cliff, replacing everything as you desired, so that you, the son of Ra, once the incarnation of power, its pride and its vanity, may henceforth be a symbol of brotherhood, its generosity and its splendour.(45)

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on Adult Education

(45) Address at the ceremony to mark the completion of the operations for saving the Temples of Abu Simbel. DG/68/14. Unesco. Paris 1968.